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WORK FOR THE WORK'S SAKE!

Work thou for pleasure,
Paint or sing or carve
The thing thou lovest
Tho' the body starve.
Who works for glory
Misses oft the goal;
Who works for money
Coins his very soul.
Work for the work's sake
Then, and it may be
That these things shall
Be added unto thee.

—Kenyon Fox.



THE PACIFIC

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"MEMBERS ONE OF ANOTHER."

The summary in The Pacific of the recent lectures given by President Vincent of the University of Minnesota—on the Earl Foundation, Pacific Theological Seminary—has had a large number of interested readers. Why was it that so many people went night after night to listen to those lectures? Why have so many read with remarkable interest those portions of them which we have printed? The answer is that it is because they dealt in a popular as well as able way with the great things of life. There is a widespread and increasing feeling that neither the condition of the individual nor of society is what it ought to be and that readjustments are needed. Multitudes of people are of opinion that the world today is too individualistic; but they wonder how it can be changed without becoming too collectivistic, and they seek enlightenment.

Our judgment is that the outcome will be a synthesis of individualism and collectivism. Society considered in the widest sense, as including the state, exists only for the sake of the individuals, because without individuals there could be no society. But society does not exist for the sake of the single individual. Nor does the individual exist simply for his own sake. He exists only for the sake of all the other individuals—for the sake of society.

When all people realize this and govern their lives accordingly, we shall have the kingdom of God on earth—God's will done here as it is in heaven. For that oneness humanity was destined and toward that it is evolving.

Europe is devastated by war today because the group ideas are too narrow, it is each nation for itself, group individualism, just as it has been for centuries. There is strife in our own land between labor and capital because each is self-centered.

The aim of each individual, under the existing system, is to get for himself as much as he can of the good things of life—of course by all law-abiding people according to the rules of the game laid down by the state in its legislative enactments from time to time. But in its essence it is the making of money for himself—to be used just as he may wish to use it, as much as he pleases for himself, as little as he pleases for others. But more and more men are realizing that when money comes to them it comes out of some other person, and it may be to the detriment of that other person.

If a man makes five or ten or fifty or a hundred thousand dollars a year, it is not satisfying if he be a real man, a man of the Christ pattern, to realize that he made it according to the rules of the game; but he is bound to ask himself whether he did not really take it out of other person's pockets to their detriment and mayhap their impoverishment; although in all legality. There are some of the eternal laws of God that have not yet found place on our statute books.

Decades ago John Ruskin wrote: "The force of the guinea in your pocket depends on the default of a guinea in your neighbor's pocket. The art of becoming rich is not absolutely the art of accumulating much for ourselves, but also of contriving that our neighbors shall have less. In accurate terms, it is the art of establishing the maximum inequality in our favor."

We take it as something that cannot be intelligently questioned that the Christianity of Christ demands that we seek to secure the minimum inequality of distribution. And just as in the past the world has been pushed forward by cataclysms, so now it is through cataclysm moving to meet this demand.

They are blind who do not see that the war in Europe is driving the whole world toward the application of the principles of collectivism. Germany has been stronger thus far than the allies because she has never been individualistic.

Professor Cheville of the Chair of Modern European History in the University of Chicago says:

"Germany has a social and economic unity that is probably without parallel. The reason is simple enough, for it lies in the fact that the country is not and never has been passionately individualistic.

"Individualism was the great creed of the eighteenth and nineteenth centuries, and did a magnificent service, since it freed mankind from many ancient trammels imposed by king, church, nobles, guilds, law courts and other medieval inheritances.

"England and the United States are the two countries where individualism celebrated its greatest triumphs and where in consequence there became fixed in the laws and habits of the people a political system combining the greatest freedom of the citizen with the state exercising a minimum of control. Where the individual insists on free play for himself and a *laissez faire* attitude on the part of the government, you will always have a loose social organization often with a sorry appearance of disorder and cross purposes. Germany, in sharp contrast to England and the United States, represents the victory of the collectivist spirit by virtue of which the individual is subordinated to the whole, and a magnificent order binds and animates the mass."

Professor Cheville is one of the German-Americans who is far-sighted enough to realize that the winning or losing of this struggle by Germany will be an entirely secondary issue. He expresses the judgment that the collectivism of Germany despite all that is objectionable in it is so impressing itself on the world that after the war individuals and nations will be brought together on the basis of a new social purpose and a higher social order—that individualism will be so combined with collectivism that from the two there will come a wholly advantageous fusion and synthesis.

The European war is bringing us right up to a time when we in this country must face the question whether we have

much more than a democracy in name. We have been excessively individualistic. There is danger that in the rebound we may become too socialistic. We have of late in the interests of equality given up some of our freedom. We are on the road to give up more.

A great world-wide industrial struggle, the greatest ever known, will be on in a short time after the war ends. James J. Hill, the great railway magnate, in a recent address in the East, admonished us that we begin to put our own house in order. Mr. Hill's judgment was that we would ere long be in the most fearful competition with low-priced labor in Europe and that capital should in no way be blocked here. There are other far-sighted persons who believe that labor in Europe will never consent to go back to the former low plane, and that there will be commenced there after the war a struggle between labor and capital that will convulse the world, and that perhaps only out of anarchy will we arise to that brotherhood for which humanity is destined. The thought for us to fix our minds on is that we are members one of another, that no man can live unto himself, and no group or nation unto itself.

PACIFIC COAST NOTES.

During the month of February the arrests for all causes in the city of Seattle were 701. For the same month in 1915 they were 1,463. Last year in February the arrests for drunkenness were 415. This year they were 117—a decrease of 73 per cent.

After prohibition had been in operation for a little more than a year in Arizona this was the summing up: There is an increase of \$3,000,000 in the banks. Legitimate business has increased 25 per cent. Collections are better by 35 per cent. It has reduced the cost of feeding and caring for criminals in the jails by more than 75 per cent. It has reduced the number of penitentiary prisoners by 150 per cent. It has reduced the number of boys in the state reform school by 50 per cent. It has reduced the number of industrial accidents by 14 per cent.

At a recent citizenship celebration day at Hampton Institute, Virginia, an Alaska Indian, a member of the Middle Beaver tribe, entertained the audience with a dance of the medicine man, and gave a talk on the customs and superstitions of his people. He said: "My home is in Alaska, about 400 miles up the Yukon river, and about 125 miles inland. The Indians in that part of the country are very timid and backward. They still believe in and stick to many of their old customs and ways of living. Formerly they lived in huts hollowed out of the ground. The entrance was so low that people had to go in on their hands and knees, nor could they stand erect when inside. The people have now moved to log cabins, which they call the 'white man's house.' In these houses there is usually one room about 18 by 20 feet, and some times three or four families live in the same cabin. In many of these houses the floor serves as table and chairs at meal time. "The main food is meat and fish. In the winter a good many people do not cook the fish at all. In the summer berries, fruit and roots are added to the diet. The Indians have all kinds of superstitious beliefs. For instance, they think

they must not throw away or burn any old clothing, for that would be the same as destroying a part of themselves."

The playground is one of the best and most efficient means of fighting the saloon and dance hall, said Henry Curtis, superintendent of the playgrounds at Washington, D. C., and secretary of the National Child's Welfare League, in an address recently in Sacramento. The city with a low tax rate, he said, was the city that usually deprived its children of a chance to choose between good and evil recreation and social environment, and was in the long run the most expensive city to live in. "It is the instinct of boys and girls," he said, "to seek social recreation. Under the present regime the saloon, dance hall, poolroom and kindred amusements are the meeting places offered the youth. In an Eastern city a playground was located adjacent to a score or more dives and saloons. When one season had been completed the saloons and dance halls were either out of business or had moved. The young men and women had found swimming pools, dance platforms and other means of recreation which appealed to them more than their former congregating places. To have these municipal necessities it is not possible to have a low tax rate with which to lure those who would live on the kitchen and bedroom plan, where youth refuses to meet companions, and mingle socially.' Mr. Curtis introduced statistics to show that the nation spent \$20 per capita on alcohol, \$10 on tobacco, but only 10 cents per capita in promoting the welfare of her children."

"A word of appreciation for the Ushers" is the caption of a brief article in *The Continent* by the Rev. Dr. Robert Freeman, pastor of the First Presbyterian Church of Pasadena: Dr. Freeman writes: "Thank you sir! By the way, did I ever say that to you before? You see, I rather take you for granted, you seem to belong with the building, for when the doors open you are always on the inside, and when they close I suppose you are still there. At any rate the rain does not prevent your presence, nor does a bright day seem to lure you off for a long trip on the road. No matter who is to be in the pulpit you are at the door. You must be different from other men, perhaps less imaginative, for they easily find excuses for absenting themselves from the service. Don't you need to lie abed late on Sunday, or to work in the garden, or to oil up the machine, or to go to the beach, or to take care of the babies while your wife goes to church, or, or....? Don't you? Yet, here you are, without pay, without thanks, as gracious each Sunday as if you had been scowled upon and scolded the week before, as polite as if we had always treated you like a gentleman. I'm sure if I were asked for a seat and then were left to wander in solitude down two-thirds of the aisle, while those whom I tried to serve dodged into a back pew, I should feel first like a fool, then like a policeman, and should end by telling the church to get someone else to do its ushering. You must have some of those feelings but you don't show them. You are patient with my whims, you are long suffering with my oft repeated complaints, you are a kindly Christian gentleman, and I'm sorry that I never before have thought to tell you how your courtesy has often prepared my heart to get good from the holy exercises. Yes sir, I shall be glad to move closer, and so make room for another to hear the word of God."

SOMTHING FOR TAXPAYERS.

During the recent campaign against the saloons in Bakersfield the following comparisons were published under the caption, "A Lesson for Tax Payers":

Long Beach, population, 35,000; dry twelve years; tax rate \$1.17.

Redlands, population 12,000; always dry; tax rate \$1.30.

Santa Ana, population, 12,000; dry ten years; tax rate \$1.42.

Riverside, population, 18,000; dry twenty years, tax rate \$1.60.

Pomona, population, 12,500; dry eleven years; tax rate \$1.65.

Bakersfield, population, 18,000; always wet every day in the year; tax rate \$1.75.

The Bakersfield Echo added to this: "But this is not the full answer. Bakersfield has poorer schools, poorer streets, a worse sewer system and poorer public buildings than either of the five Prohibition cities."

CHRONICLE AND COMMENT.

McCormick Theological Seminary, Chicago, has had this year an attendance of 198. There are 44 Student Volunteers in the student body. Seven of the senior class this year will go to the foreign field.

When Dr. Angell came from the University of Vermont to the presidency of the University of Michigan, the number of students at the last named institution was no greater than the number of professors and teachers today.

The Frankfurter Zeitung, a paper published in Germany, says: "There is no use trying to conceal the fact that the war year of 1916 will, in general, put the productive ability of our economic power to a much severer test than the year just closed. During 1913 we imported foodstuffs to the value of more than \$500,000,000 for human consumption alone. What we import at present plays a very small role, and must be paid for at an extraordinarily high rate. The harvest of 1915 was not so good as that of the year before. In the meantime, a great part of the stock on hand when the war broke out has been entirely or partly consumed; in general, there was no great amount of grain for bread-making on hand when the war began."

A contributor to the New York Times proposes some changes in naturalization laws, saying in that connection: "The hyphen has been waved like a big stick at our nationality among us, how justly the individuals alone know. But there are many of the various nationalities, perhaps thousands, whose loyalty as American citizens should be absolutely determined beyond a doubt, or the exercise of the franchise should be revoked, in order to make their influence as negative as possible. Two cases will suffice to emphasize the importance of this move. One, an Italian, told the writer that he took out his naturalization papers because it simplified for him so many things in his business. But when asked if, in case of war between Italy and the United States, he would fight for America, he most vehemently said no, he would die first! Further argument only made him more emphatic. Another instance is that of a Greek, a very intelligent young man who speaks four languages, who proudly said he had taken out the first papers

and that in two years more he would be an American citizen. When asked if he would fight for America in case of trouble with Greece, he said, "No, no—never. I would fight against any other country, but never against Greece!"

There were 48 saloons in Freeport, Illinois, before it voted out the saloons. All except 7 are occupied. Of the 7 unoccupied 2 were vacated recently by fruit stores. Another is out of the business district. Two are owned by breweries. One refused an offer of good rental. The remaining one was occupied by a cigar store last year and vacated recently. Store rooms are at a premium in Rockford, in spite of the fact that nearly 100 new rooms have been built since the city went "dry," and 53 rooms were vacated by saloons. Office rentals have increased. The Rockford Oil and Supply Company is now paying \$150 a month for a room which as a saloon rented for \$68. There were 20 saloons in Galesburg before prohibition was voted. Three buildings used for saloon purposes are now empty, but being in a dilapidated condition, they are undesirable for business purposes. The two remaining empty rooms were connected with hotels. The other 15 are all occupied by legitimate lines of business. The only empty store rooms in Elgin are in undesirable locations, excepting a few which are owned by the liquor interests and which they refuse to rent. A survey of Bloomington shows that the demand for store sites is ahead of the supply. A careful canvas of Decatur has shown there are no desirable store rooms vacant in that thriving city. All this is exactly contrary to what the liquor interests predicted when the campaigns were on against the saloons.

A Belgian banker who was permitted by the German administration to go to Paris on business connected with relief work, states that the chief luxury of life in Brussels is the purchase of London and Paris newspapers, which can be had easily if one will pay the exorbitant price demanded. The Times of London is worth \$6.40 the Temps of Paris \$4.40, the Matin of Paris \$4 and the other French papers \$3.60. The penalty for being caught with one of these papers is not severe and is usually not enforced against persons of good standing, but the penalty for the agency which distributes the papers would be very severe. The German officials have had no success in running down the distributors, so it is thought that perhaps German soldiers have their hand in it, for the profits on a couple of hundred copies of the Times each day are considerable. The banker said that life was not disagreeable in Brussels. The cost of living is three times as dear as in time of peace as regards merchandise values, but there are so few means of spending money for anything but bare necessities that most Belgians are living as cheaply as before the war. The Germans have given free tramway tickets to 8,200 German civilians, who in return for the free passes watch the Belgian population in the cars, listen to conversations, denounce conspirators, etc. There have been a good many murders of these civil spies and of Belgian traitors. The banker expressed the opinion that there were many arms hidden in the city and throughout the country and that if the retreat should ever come it would be very hard to keep the civil population from rising up and committing private acts of vengeance on the German troops. In such a case, of course, he said the Germans would slaughter everybody in sight and the retreat out of Belgium would be bloodier than the incursion into it ever was.

There are three great International Bible Societies, two of these are British and one American. Each of the countries of Northern Europe has its own Bible Society, but practically three-fourths of the world are dependent on the three International Bible Societies for their supply of Scriptures. The Bible today is more widely read than ever before. Last year the Bible Societies printed and circulated 32,736,014 volumes of Scripture. Of what other books could anything like this be said? If you pile in a single pyramid all the copies of the Koran since Mahomet's day until now, with all the copies of the Scandinavian Zend Avesta, the Buddhist Tripitakas and the Chinese Five Kings, and add to the pile the hundred other most famous books the world has ever known, including the "best sellers" of all ages, the pyramid contrasted with the thousands of millions of copies of the Bible, would be as an ant heap to Mount Everest. Like that cloud-piercing monarch, the old Bible stands alone in its majesty, its magnitude, its altitude and its serene imperturbability, unshaken by the assaults of unbelief and pointing out to man the only way that leads to heaven and happiness.

LIFE AND THOUGHT IN ENGLAND.

London is well-dressed—"infinitely smarter and better dressed than the French capital," says a London writer.

Lady Bristol put her hand to the plough recently. She says she got along fairly well. Her greatest difficulty was in making the turn at the end of the furrow.

Recently in an English city there were dining together a munition worker, a bank clerk, a lift attendant and a farm hand; and there was not a man among them.

The Daily News remarks: The sons must come into the business. John Bull must become John Bull and Sons." That is, the colonies must have share in the government. This is but one of the broadening effects of the war.

The United Board chaplains in the war field have sent to Mr. Shakespeare, the new president of the Free Church Council: "We hail your presidency as token of a new day here. Colossians 3:11.—Who shall separate us when we return?" It is said that the army chaplains are the very pick of the younger clergy.

A Wesleyan minister writes in an English religious weekly: "It would be well for the Church if many of her ministers were thrust into the army or the workshop and brought face to face with real life. The workshop plays havoc with many manufactured theories of the study." The man who writes thus has been in service at the war front.

Ascertaining what the women of France had done last year in agriculture English women are saying now that it is perfectly possible for women to perform for the sake of their country the work of agriculture. Women who enroll for work are given a card reading: "Every woman who helps in agriculture during the war is as truly serving her country as the man who is fighting in the trenches or on the sea."

"There are women in Paris just now who have never looked better—because they are practicing more self-denial than usual in their dress," writes a Paris correspondent of the London Times. "Simplicity is the order of the day among all thinking, sympathetic people." However, the correspondent adds: "Not that they go to the lengths to which English women are being asked to go. Such excessive puritanism will never be practiced in France; and for the matter of that the simple life does not mean a narrowed miserable existence, but merely a life free from the burden of false desires and false needs, such as were imposed on us before the war."

A visitor to the Kensington War Hospital Supply Depot writes: "One might fill columns with descriptions of the highly-organized work of this hospital supply depot. A visit is calculated to overthrow the complacency of any male who sees here what women can and have achieved under a noble patriotic impulse. Four thousand volunteer women are giving their time and energy to the making of all kinds of hospital requisites. Fine consecration and extraordinary efficiency are manifest on all hands.

At a great religious conference in London this question was put up to the British people: "If Russia can do without vodka, cannot England do without wines, spirits and beer? It is estimated that total abstinence in Russia has meant a rise of 30 per cent in efficiency, to say nothing of 55 millions sterling added to the people's savings. Can England afford to be inefficient?" And there was loud and prolonged cheering when a speaker made scathing criticism of a government that cut down the import of paper before touching the gigantic beer traffic.

The British people spent for alcoholic beverages in the year 1915 the sum of 181,959,000 pounds. This was an increase of 17,496,000 pounds over 1914. A large percentage of the men are absent on military service, and in this expenditure whatever may have been supplied for their use is not counted. This expenditure for liquor is on an average nearly twenty dollars a person. Most disquieting is the fact that the rise has been largely for the strong drinks while the demand for beer and light wines has decreased. This increased consumption is ascribed to the very high rate of wages prevailing, to the large number of casual laborers earning double or treble pay, and to the unprecedented disturbance of family life, which has led to a marked increase in drinking among English women. Never before was there so large a sum spent for tobacco. The increased expenditure over 1914 was 4,840,084 pounds more than twenty million dollars. The figures are without inclusion of the tobacco furnished for the men at the front.

The British Weekly does not believe that the British navy is supplied for the exigencies it may soon have to meet." "A heavy naval defeat would end our history. It is little to say that it would end the war; it would end the empire. A land defeat, and even a very serious land defeat would not; but from a naval defeat of any magnitude there is no recovery. . . . That the Germans have been very inventive during their apparent acquiescence cannot be doubted. The testing hour draws near, and then we shall know." Mr. Balfour is taken to task in this connection as follows: "Our lives literally hang upon Mr. Bal-

four, and he cheerfully and haughtily accepts the responsibility, bidding back the best-informed and most weighty critics as if they were traitors." * * * "Mr. Balfour has practically confessed that he had taken no steps like those which the Minister of Munitions has taken to accelerate production." Another British paper remarks: "What is getting widely said is that while Lord Fisher was at its head our navy was constantly worrying Germany, whereas under Sir Henry Jackson's regime the initiative has been allowed to pass to Germany."

A cablegram from London to the New York Times states: "Although the Government has appealed to patriotic Britons to give up 'joy riding' in automobiles and to dismiss all male chauffeurs and servants in the interests of the army and of national economy, the size of domestic staffs maintained at some West End houses is declared to be 'simply scandalous.' Lady Lawrence is leading a campaign against West End extravagance at a time when the country needs every man and every shilling, and she declares that her experience shows that nothing but legislation will make some people stop the squandering of money on useless luxury. They only shrug their shoulders at appeals. 'I say most emphatically,' writes Lady Lawrence in an indignant letter to the London newspapers, 'that no private person has the right to employ ten or a dozen servants. The country wants all the female labor it can obtain, as well as all the male labor, for the munition works are not staffed to their full capacity. The trying nature of the work, especially where women are concerned, demands the existence of a constant and adequate reserve supply which can be drawn on at any time.'"

Britain's "over age" army—250,000 men between the ages of 45 and 70—who uniformed and equipped themselves out of their own pockets and for months past have been drilling, marching and digging trenches—has been officially accepted by the Government for home defence and is henceforth to be considered a portion of the King's forces. The volunteers, who not being officially recognized were not allowed to wear khaki and so clad themselves in gray field uniforms not very different in color from those of the German army, are delighted that at last the War Office has admitted that even if they are gray-beards they are hard as nails and fit to fight. They are now to be allotted to definite stations in the scheme of home defence in case of attempted invasion, thus relieving regular troops and setting them free for service abroad. The volunteers' ability to do any kind of work entrusted to them is shown by the duties they have already discharged at their own cost and risk to the full satisfaction of the military authorities. They have spent week ends for months past in digging trenches on the outer London defences, several thousands being so engaged each week.

A cablegram from London on the 15th of April stated: "Two weekly newspapers, the Economist and the Nation, both of which have shown a tendency favorable to a compromise of the war, believe that the recent speech of Premier Asquith smooths a way toward peace. The editor of the Economist is Francis W. Hirst, the financial expert, who has taken an extremely pessimistic view of the war's effects on European finance. The Economist says: 'If all the reasonable hopes of new territory entertained by all the belligerents could be realized, few persons will be bold enough to say that the realization of these hopes would compensate for the agony and misery, present and to come,

of six months prolongation of the war. Nor must it be forgotten that every month that passes increases the risk of public insolvency on the Continent, which would assuredly plunge thousands of firms into bankruptcy and indefinitely postpone commencement of economies of recovery. The danger of popular revolutions as a result of the war was foreseen by Sir Edward Grey (foreign minister). It is now the duty of statesmanship to see whether a settlement is possible before a new masque of anarchy supervenes. Undoubtedly Mr. Asquith's speech has brought the possibility of a settlement near, if the German people and the German Government are, as neutral observers declare, already in the mood to return to the comity of nations.' The Nation, which as the organ of the Advanced Liberals has opposed talk of revenge and the permanent division of Europe into two alliances, says: 'Europe has this week reverted to international usage known as diplomacy. Cannon go on roaring, but statesmen have begun to talk to each other. Herr von Bethmann-Hollweg has challenged Mr. Asquith to explain himself. Premier Asquith has responded and, in turn, the German chancellor must deal with the English rejoinder.' The Nation says: 'No trace of envy of Germany's prosperity and no plan of revenge for her cruelties,' will be the words or the spirit of the treaty which she will be asked to sign. The paper continues: 'Nor in spite of the wild talk and narrow vision of our reactionaries is Germany's commercial future endangered by a boycott after the war. But she has to commit one act of retrocession and amendment. She must withdraw from every rod of foreign land she now occupies both her armies and the vast pretensions which sustain her policy of absorption and dominance. She has acknowledged there is such a thing as Europe; that European affairs are common affairs; that the liberties of states, great and small, are common liberties, and that European armaments are things to be mutually discussed and limited.'"

SOMETHING FOR USE IN THE CAMPAIGN AGAINST THE SALOON.

I am going to make a few suggestions on a matter which should be used in the coming Dry Campaign. During the past five years more than one thousand men charged with having committed penitentiary offenses have been before me for their preliminary examination. I have made a personal examination in nearly every case as to the habits of these men, and have classified them into several different classes according to the character of the individuals. It is of some interest to know why men commit crime, especially when at least a hundred of such crimes are committed within the jurisdiction of the Los Angeles Courts each month in the year. Seventy-five per cent of the one thousand men who have been before me were under the age of thirty years, and probably twenty-five per cent were under the age of twenty years. To say that fifty per cent of these criminals owe their downfall to use of intoxicating liquors is indeed a conservative statement. Fully eighty per cent of the men brought before me charged with murder were intoxicated, at the time the act was committed, to such a degree that they could not realize what they were doing. Within one month during the past winter five men were brought before me charged with murder, and of this number four were intoxicated when the act was committed, and the fifth had every ap-

pearance of having been a hard drinker in the past, which had so effected his mental and moral nature that he had little conception of right and wrong. Eighteen men were brought into my court at one time charged with having committed a misdemeanor; examining each one separately as to his personal habits, it was found that the entire number, with a single exception, spent their earnings in a saloon, and when out of work and money gone they committed some crime for the purpose of either getting money, or being committed to jail, where lodging and food would be furnished at the County's expense.

* Issuing bad checks without sufficient funds to meet the payment, and also forging names of well known men to checks in order to have them cashed, constitute about ten per cent of the crimes which have been committed in Los Angeles County during the past year; of the number who have appeared before me charged with this offense I can recall only one who was not intoxicated at the time the crime was committed. The men who commit this crime are usually above the average criminal in social and intellectual standing, in several instances lawyers, salesman, and not infrequently young men in well to do circumstances. No man sober and in his right mind would think of getting a check cashed without sufficient funds to meet it, for he would certainly know that the crime would be detected as soon as the check reaches the bank on which it is drawn.

If some person who has the time and patience would compute the cost of crime caused directly by intoxicating drink in the Counties of San Francisco and Los Angeles alone, and compare the figures with the revenue received from all of the saloons in these counties, it would certainly astonish some of our hard-headed business men who advocate the licensed saloons because of the revenue derived therefrom. The fact is if the drink traffic could be eliminated the savings to the tax-payers in criminal expenses alone would amount to much more than all the money received from the saloons and licenses. From the money point alone the saloon is the most expensive luxury which the State of California harbors.

In the mountains back of Los Angeles is a sort of a refuge camp for the "down and outs" who have neither home, friends nor money; this institution is supported by individual contributions. I spent one night in that camp a few weeks ago, and the testimonies of the 125 men there at that time showed that every one of them was brought to his condition through drink. Most of these men are incapacitated for work which requires any skill or responsibility, and were it not for this home provided by a few kindly disposed individuals they would be either in some penial institution or in some alms house.

No one who knows the facts from experience in criminal matters will charge me with making an extravagant statement when I say that at least fifty per cent of the crimes committed in California may be traced directly to the licensed saloon. And I will further state that seventy-five per cent of the crimes committed by boys in their teens is due to the cigarette habit.

Unless the people of California banish the liquor traffic from this state, and prohibit the selling of cigarettes to minors there is very little hope for the future manhood of a large class of the boys and young men in our midst who

will soon become men in age and physical stature, but will always be mental and moral degenerates.

FRANK FORBES,
County Court House, Los Angeles.

RELIGION AT ITS SOURCE.

By E. E. P. Abbott.

Arthur Balfour in his last book, "Theism and Humanism", adds one short, significant footnote: "Written before the war". It is a very suggestive attack upon the prevailing Naturalism of our schools, but he is suddenly led to a fiercer warfare and he lays down his pen for the sword. Many think that the fate of England depends largely upon the head of the Admiralty.

So Fichte, when Napoleon invaded Saxony, closed his class room with the remark. "These lectures will be resumed under a free government."

We are not surprised that during the last eighteen months theology and philosophy have been taking a vacation. There is little inducement for the great publishing houses to force their wares upon an indifferent and pre-occupied public.

We may note one exception. It is claimed that mysticism has experienced a fresh revival. Not a few, especially in America, find a relief from the fierce tragedy without by turning the eye inward. So, in an hour of persecution and misunderstanding, Horace Bushnell was able to write: "How blessed a thing it is to retreat into God from the scowls of men, and hide in the secret of his pavilion".

Among the recent publications the mystic meets at last a candid appreciation. The excesses and vagaries of some of the old mystics are freely admitted, the account is fairly balanced and we have before us spiritual religion in all its more attractive and reasonable aspects.

Our own Professor Buckham, to whom readers of "The Pacific" are so much indebted and of whom we Congregationalists in California are so justly proud, supplements his valuable treatment of "Personality" by this sane and lucid treatment of "Mysticism in Modern Life". There has already appeared in The Pacific a brief sketch of the contents of the book; and it is not the purpose of this article to repeat what has been already been so well epitomized. There certainly is no better introduction to this fascinating subject, whether we look at it in its historical or psychological treatment. The author would class himself by training among the intellectualists. How could it be otherwise? Born into a favored, cultured home; and breathing the atmosphere of Burlington, by the lake, in its best days, when the Coleridgian traditions were still fresh and stimulating as taught by a little circle of rare students who were not bound by the hard and fast logical methods that then prevailed in other New England colleges, he happily unites with the new German (or rather the old German) culture the inspiration of the Lake School. Hence he writes with a genuine love for the mystics, and never with the formal scholasticism of the scribes. Last summer he was in his old haunts in the Yosemite valley. He remarked to a friend on his way to the little chapel where he was to preach, "The birds seem to know it is Sunday morning?" It was a touch of San Francis himself.

But hardly had we laid down this valuable introduction to the mystic than there comes an English work on the same subject. Pascal once said that he took up a book expecting to find an author and he discovered a man. One sees the name "E. Herman" on the title page and perhaps he expects to greet a man, when, lo!, he is face to face with a woman of unusual ability. We first met with her in the "Christian World" Pulpit, where she addresses several papers to the Christian ministry. Then she publishes an introduction to Bergson and Eucken. But this is her larger and most fascinating work. If Professor Buckham made us feel that we had come to understand mystics, Miss Herman plunges us into certain problems which causes us to stop and consider. Principal Inge, a great authority himself, expresses his admiration and acknowledges his indebtedness. So we might mention Miss Underhill's latest book and Dr. Cobb's together with various stimulating articles in the recent magazines.

The value of all this literature is in its practical bearing. There are many crying needs in the church and the individual life which the normal mystic brings home to our consciences. In this article I can name only one: The demand of religion for a first hand experience. The world is fairly sick of empty words on these high things—the lust of talk. Abstractions and formularies have had their day and done their duty. It is true that there are certain facts that we are willing to accept on the testimony of experts. Authority has its place in the training of youth, and we are anxious still to be persuaded "with all saints" of the faith long since and once for all delivered. But the time comes when the matured man must assert himself, when he must have a faith of his own, when he must stand upon his own feet. Too great familiarity with the outward form may have blinded the inward spirit. "I have heard of thee by the hearing of the ear but now my eyes see". "When it pleased God who separated me from my mother's womb and called me by his grace to reveal his son in me". "Offer me reverently," said the gifted Schleiermacher, "a tribute to the name of the holy, rejected Spinoza. The high world spirit pervaded him; the Infinite was his beginning and end". The true mystic has had a vision of his own and was not disobedient. He is a new creature.

"I hearing have who had but ears,
And sight who had but eyes before;
Moments I live who lived but years;
And truth discern who knew but learning's
lore."

Mr. Lincoln was once conversing with a few friends who were still strangers to his strong faith. "Doesn't it all rest upon statements of the Bible?" asked Mr. Crittenden. "No," replied Mr. Lincoln reverently,—and he was a man who had learned to be sure of his foundations—"it is an element of experience".

Nor this the testimony of the favored few,—"the initiated," as some of the old mystics taught. It is sometimes more marked and uncontaminated in the lives of the very humblest,—men, who have been soundly converted, to use an old fashioned word,—such as are today in the slums of London and of whom Harold Begbie writes so vividly. In the expressive language of Scripture, "they have passed

from death unto life," they speak a new tongue as did Paul and Augustin and Chalmers.

It was no second hand religion that would have held "Puncher," "a twice born man," and send him every day to the jail door to take the discharged criminals by the hand and humbly lead them to the Saviour. He could not define the inner life, but he was possessed of it. It is easy enough to criticise the extravagances and excesses of the mediaeval saints and the work of grace as we see it in unexpected forms in these days. But it hardly becomes us, if we have grown incrustated with intellectualism or a cold, repelling formalism. How many a prayer meeting rather hinders than helps the approach of the soul that seeks the actual Presence. We read a passage of Scripture and turn away from it to talk of our activities, which are well in themselves but not to be placed before being. The preacher unwittingly makes the good hide the supremely good,—the best. He enlarges upon the virtues and has not a word for virtue. He talks of tithes but has never preached from the text "Bring the whole tithe into my store-house."

Professor Buckham names three intruders in the church that are enough to paralyze any church: choirism, pulpitism and pewism." One need not enlarge upon this trinity of egotistic display and selfishness that have taken the place of the old trinity of which we formerly heard so much.

In this way the author explains the rapid rise of many mystic cults which do away with much delusion, but are vainly puffed at with the pretence of a superior philosophy which is not after Christ. He gives us one of our best and most candid criticisms of Christian Science. Many have not found in the church what the soul most deeply craves. There is no lack of secular activity such as will help the organisms alive and pay expenses. How much propagandism that is not religion. But all this does not meet the deeper needs of the soul. Invalidism is especially attracted by whatever promises recovery to the body. Now comes a strong personality and puts his emphasis where indeed it belongs, "The Absolute". "You have long been familiar with the word. You have discussed it and played with it but you have never tasted it. We assume that the Infinite is a reality, avail ourself of it, realize it, rest in it." Miss Underhill mildly criticises Dr. Buckham's book in the current number of "The Harvard Review" as making more of the self-fulfillment than of self-surrender of the old mystics; the joyousness and serenity of the mystic life rather than the austere discipline that is centered in the cross; "offering the sponge cake and jam of spirituality instead of the strong food of the men of God." But to us it is to the author's credit that he is so free from all the crudities and weakness of the followers of Mrs. Eddy; and he leads us to a fresh realization of the wholesomeness and fullness of Christ's own words and His ability to satisfy all the wants of mankind. If he makes Love sovereign he recognises that there must be a place for the severity of Love in life's discipline and that "the Wayside Tavern is not the goal of the quest".

Bishop Moule tells us in his "Ephesian Studies" that on his study table is a card with the simple words, "Ask Him", and many times a day he is reminded of the free accessibility into the mystic shrine. One after another of our private avenues seems closing up as life moves on, but

this is little loss if the heavenly path grows more alluring. The true mystic will certainly teach us, not miserably to lose the great game of life; not to exchange the pearl for the setting; not to gain the whole world and lose the soul.

"We see all sights from pole to pole;

And glance and nod and bustle by;

But never once possess the soul

Before we die."

THE CENTENNIAL YEAR OF THE AMERICAN BIBLE SOCIETY.

The Part Congregationalists Have Had and Should Have in It

The American Bible Society was founded May 8-11, 1816. May the 7th of this year has been suggested as a Centennial Universal Bible Sunday.

We quote from an article by Dr. Henry Otis Dwight showing the part Congregationalists had in the organization and early history of the society.

"The part which Congregationalists have had in making the American Bible Society what it is, as well as the use which they have made of its co-operation, places its work, its needs, and its achievements among assets of the Congregational body almost as though it were their own—exclusively a Congregational enterprise. Congregationalists should include its labors, its growth, and their due proportion of its support in all views of Congregational evangelism.

"American missionary enterprises remember their debt to the Congregational leaders who in 1810 dared venture to organize the American Board, although in that day no explorer had charted the fields of foreign missions or foretold their possibilities or perils. Congregationalists need not perhaps be reminded of the part which these same leaders took in organizing and developing the American Bible Society. The idea and the need of a national Bible Society was suggested and urged by Mr. Samuel J. Mills. The Rev. Dr. Samuel Spring, in 1810 one of the organizers of the American Board, in 1816 was also one of the organizers of the American Bible Society in the old Garden Street Reformed Church in New York. Other Congregationalists took part in the convention which proceeded to organize the Society. The Rev. Dr. Lyman Beecher was one of its secretaries; and he and the Rev. Dr. Jedediah Morse were members of the committee of eleven which drafted its constitution.

"At first the duties of the secretaryship of the Bible Society were performed by pastors in New York as they found time in the midst of their own ordinary official cares. But in 1826 it was seen that someone must give his whole time to that work. A man was needed who would be chief executive officer of the Society, co-operating with the Board of Managers in studying opportunities and devising plans, and who by his direction of the forces in hand, would accomplish the great ends in view. The man chosen to take this onerous duty was a Congregationalist, the Rev. John C. Brigham, classmate and close friend of Dr. Rufus Anderson of the American Board, and himself for some years employed by that Board in missionary work abroad. During thirty-six years this great man, until his death in 1862, admirably filled this important office. Thus during the for-

mative period of the American Bible Society, while it was growing from the callow, experimental stage to a fruitful maturity of strength, its initiative, its policy, and its extension were largely shaped in the Congregational way. This influence continued under Dr. Taylor and Dr. E. W. Gilman who, with tact, patience, and piety during twenty-nine years performed the arduous duties of the secretaryship. It is needless to do more than mention Dr. E. P. Ingersoll, beloved of all Congregational churches, the Secretary of the American Bible Society who died in the harness in 1906. The services of these eminent Congregational secretaries through eighty years surely afford reason why our denomination now has the right and duty to participate in the responsibilities of the Society toward the destitute of the United States and of the world."

We quote now from a report adopted by the Congregational National Council last year at New Haven:

"The grant for Bible work in the fields covered by the missions of the American Board for the year 1914 amounted to \$134,278.25. This history of astounding contributions began in 1822 with a grant of \$500 for our Ceylon Mission. The next grant was made in 1826. Since then, every year but two the American Bible Society has made grants to the American Board, ranging from \$13.66 to \$72,655.88—482 separate grants, totaling, as indicated above, \$3,601,599.77.

"In ways not so easy to tabulate and appraise but none the less real, our homeland societies have been aided by this great helper of the churches in all their work.

"It was in anticipation of the Centennial of the American Bible Society, which is to be celebrated next year, that the Commission on Bible Cause was created. The Commission has been consulted by the officers of the Society and with regard to the World's Bible Congress which was held at San Francisco in August.

"It is greatly to be desired that the approaching Anniversary should be made the occasion of a renewal of interest in the Bible Society on the part of all our churches. The Commission is informed that the contributions of Congregational churches to the Society have been pitifully small during recent years, amounting to only \$1,136.53 in 1914, and not having reached the sum of \$2,000 in any one year since 1909. These figures do not cover contributions which may have been made to auxiliary Bible societies, but they surely indicate a state of affairs which should make a strong appeal to the self-respect and missionary zeal of our churches.

"We therefore recommend that the National Council urge every Congregational church in the United States to send an offering, however small it may have to be, to the American Bible Society before the Centennial next May; or, if that should not be possible, before the close of the Centennial year—the year 1916.

We also recommend that the National Council request all our ministers to recognize in some worthy way the Centennial of the American Bible Society—informing their congregations of the Society's great and growing work, of its splendid generosity to our missions, of its unique place among the agencies which are at work for the building up of the kingdom of God on the earth, and of its continuing claim upon our liberal support."

DIFFICULTIES IN TRANSLATING THE BIBLE.

By Rev. H. O. T. Burkwall, of China.

Of the 2,000 different languages among the different peoples of the earth less than 200 have no writing of their own. Less than 200 languages have any knowledge of the Holy Scriptures.

The languages that have no alphabet are also very deficient. It is very easily understood that those who have never seen snow, ice, wheat, palm trees, mountains or other things have no name for them. Many of these people can only count to twenty. The name for "hand" is "five." The number eight is expressed by two hands less two fingers, ten by two hands and twenty by two hands and two feet. More than twenty is inexpressible. They have no word for fifty or one hundred. Such people who only know about the dog do not know what a cow, horse or lamb are. They are also ignorant when it comes to soul expression.

There are many languages which have no name for God. The people have wandered so far away from their old word tradition that they have also lost the tradition about the name of God.

The Terra del Fuego Islands have no name for God. Their languages is the same as that of the New Hebrides, Kele and South African languages. The name must be borrowed from Greek, Latin or English or some other greater languages as the needs may be and are woven into the new language to serve them.

We will here give a short list of words which are not to be found in those languages: Saviour, love, hope, blessing, Lord, faith, forgiveness, honesty, peace, sin, conscience, marriage, soul, grace, glory, angel.

Other words known among us as sister, virgin, city, town, wheat, king, etc., are not to be found in some other languages.

Some languages do not know how to distinguish between fingers and hand. The same word is for both. The one word that they have for faith is the same word that they use for swallow. The word for stranger is the same for enemy because a stranger is mostly an enemy to them.

On the coast of Central America we find certain tribes of Indians that have no word for grace and they help themselves out with the following phrase, "The law of God's white heart." They have no word for forgiveness, but use the phrase "Blot out of your heart your neighbor's fault." There are also other difficulties which must be overcome, where they have different languages for men and women who otherwise speak the same language in other countries.

In an Indian tribe in British Columbia the men and boys can read the Lord's prayer; but the wife, mother and sister cannot read this prayer together with the father and brother. The word "our" is not found in their language so as to include both man and women.

A Bible transpator revising the Zulu Bible said that he needed to be an expert zoologist, botanist, ethnologist, philologist and some more. Take a few examples. How are you going to translate the words "olive tree" when there are no such trees indigenous to Natal. Matching African and Palestinian fauna is a tremendous task.

When we face the list of ladies' toilet accessories in Isaiah 3: 18-21 with only the meager wardrobe of the Zulu belle to draw on, we feel the need, nay, the lack, of all the "ologies" named above and more also.

The one word "glory" took an entire week of study. It took a missionary among the Bushmans two years to find the word for Saviour.

Through this we can in some way know the meaning of Dan Crawford's words, "It took me fifteen years to learn one of the African languages," to the words of Henry Mott, "It took me twenty-one years to learn the language of Tahiti and twenty-one years more to translate the Bible into that language." It meant to live among these wild cannibals, sleep in their small huts and go with them on their hunting and fishing expeditions, play with their children and be as one of them to learn their language. Oh, what cannot the love of God in a person's heart do!

In the year, 1914, there was given an official explanation regarding the translation of the Bible. The whole number of translations amount now to 660. We take away from this certain languages that were translated only for the study of the language. The Gospel today is preached in over 600 languages, that is to say, that after the year 1816 over 400 languages have been translated to writing and been given an alphabet and the aim of the Bible Society has been to give the Gospel to the people who speak these languages.

After the year, 1900, more than 120 different languages have in this way been given the Gospel for the first time. During the year, 1914, a new language was given to the Gospel every sixth week. "All nations must serve Him," we read in the Book of Daniel.

When the Bible is translated to any language it means not only the regeneration of the people but also their language which becomes mortal and in all these translations the word of God stands forever. It does not lose its life. When it is given a people in their own language it is as if it were the light of the sun or the dew of heaven or the water of the sea. All men will understand what that is,—the simplest stories of the Gospels, the beautiful prayers in the Psalms and in the Prophets are read by the people. The very words fasten in their memories. We soon hear them using those words as their own. They begin to think as the words mean and when they stand up to pray or give their testimony they give them in the language of the Psalmist, Prophets, Apostles when the Bible can be translated in all tongues.

The literary works of Shakespeare are translated in 36 different languages. Pilgrim's Progress in 112 languages, Thomas a' Kempis' Imitation of Christ in 100 languages, Tolstoi's works in 45 different languages.

Taking them all together, the translation of the best books that have had a message for other people and other times than this in which they were written, does not come up to the number of translations of the Bible. We have not yet found any other language into which we cannot translate the Bible.

The Bible Society has been able to translate everything it has been given, but there is much yet to do. In a certain place in Burma there are half a million people who speak 65 different languages. They have not yet had the word

of God, and there is not any outlook that they can get it for quite awhile, because no missionary has yet come. Hundreds of men and women are working on translations of the new languages and a better or earlier translation and the completion of other translations.

THE LOS GATOS CONFERENCE.

In a recent number of the Pacific, there appeared an announcement of "The Springtime Conference", at Los Gatos.

The readers of the Pacific will be glad to know of the gratifying success of the meeting, which continued, afternoons and evenings, for a whole week, and was largely attended. The topics discussed were of practical, present day interest and were ably presented by the fifteen ladies and gentlemen, on the program.

The two courses, of six afternoon lectures, by Prof. Meredith, of the Montezuma School for Boys and Prof. Bade of the Pacific Seminary, Berkeley, were of surpassing interest and drew crowded houses.

Prof. Meredith's general topic was: "Some Milestones on the Road to Human Progress," and was a comprehensive and fascinating story of the upward march of the human race towards a Christian civilization.

Prof. Bade's general subject was "High Lights of the Old Testament."

It is well known that Prof. Bade is a scholar, of high rank, and has made a specialty of the critical study of the Old Testament, for several years.

He has recently written a book on the subject, entitled, "The Old Testament in the Light of Today."

This book is very radical and startling in its theories and has probably excited more attention and discussion than any other book of recent times. It has lately been adopted as a text book by the Baptist Theological Seminary, of Chicago University and is having a wide circulation.

Prof. Bade's six lectures, at the Conference, were certainly a marvelous revelation of the contents of the Old Testament, and threw a great light on it, which must promote a greater interest in the study of the book and a higher valuation of its actual teachings.

Especially helpful was his treatment of the great prophets, Amos, Hosea and Isaiah, and the book of Deuteronomy, showing their entire accord with the spirit and teachings of the Christ, the Master teacher, and the final authority, the very truth itself.

He demanded righteous character and life, rather than mere tradition, vain oblations and ceremonials.

Very delightful indeed, was the kindly considerate, loving spirit which Prof. Bade showed for those differing from him in the views presented. It won the hearts of every one and greatly helped to promote the spirit of unity and Christian fellowship that characterized the entire Conference and was one of its most valued assets. O. G. MAY.

ANNUAL OUTDOOR MEETING OF MINISTERS.

The annual outdoor meeting of the Congregational ministers of San Francisco and vicinity will be held next Monday in Mill Valley. Take the 9:45 Sausalito boat! Basket lunch as usual! Ministers and their families expected in large numbers!

Dr. Bade will give a talk on "The Habits of Some of Our California Birds."

A SERMON BY CHAPLAIN ROWELL AT THE AGE OF NINETY-SIX.

The Congregational ministers of San Francisco and vicinity had a unique experience last Monday. Saturday of last week the Rev. Joseph Rowell, who was for more than half a century in charge of the Mariners' Church in San Francisco, was 96 years old. The ministers arranged to make their meeting last Monday one in celebration of that event, and afterward to lunch together with Chaplain Rowell as guest of honor. He was invited also to give a sermon at the regular meeting, and all felt after hearing it that it was good to be there. He took as his text the words in the fourth chapter of the Acts of the Apostles: "Neither is there salvation in any other name. For there is none other name, under heaven, that is given among men, wherein we must be saved."

Mr. Rowell spoke with great clearness, with power and conviction. Any one not seeing him and hearing his voice would have thought a man of not more than 50 years of age was speaking.

The thought was that there was salvation only in Christ and in his sacrifice. The cross of Christ must not be shut out. Not this, but all things else—good in their way—must be subordinate. The Christian life is more than development, more than reformation. It is a laying hold of Christ, who as the Lamb of God taketh away—or taketh up—the sins of the world.

Chaplain Rowell spoke of some one remarking that he had been striving for thirteen weeks to become a Christian. He might have been one instantly if he had appropriated Christ.

As to the mystery of the process of transformation and salvation, Chaplain Rowell remarked: "Well, there are a great many things that I believe which I don't understand."

In the remarks by the brethren there was beautiful testimony to the value of Chaplain Rowell's life. Mr. Patterson told that on board a sailing vessel when a young man he had heard far around the world of his devoted service among the seamen in the San Francisco harbor. Mr. Burr and Mr. Orr spoke of the impress he had made on their lives in their early years here, and Dr. Frear laid emphasis on the positiveness of his preaching and the constant effort to bring men to a decision.

Chaplain Rowell is a man of sweet spirit, and the ministers rejoice in that his years have been lengthened so that they reach close to the one hundredth mark. That he may attain thereunto is the wish of all.

THE GOLDEN STAIR.

I built a golden stairway
To lead to Happiness,
A pleasant way, a fair way
Of Pleasure and Success.

I left the crowded highway
Of those who fought and failed
For their way was not my way—
My stair was golden railed!

But when I reached the gateway
That crowned my gilded stair,
I looked below—and straightway
My Happiness lay there!

—Violet D. Chapman in the Bookman.

Among The Churches

Berkeley, Park. — Two persons came into our fellowship last Sunday.

Oakland, Myrtle Street. — There was one addition to the membership Sunday.

San Francisco, Ocean View. — Five persons were received to membership last Sunday.

Mill Valley. — One person was welcomed into fellowship last Sunday. There was a large attendance at the communion service.

San Francisco, Richmond. — Twelve persons were welcomed into the fellowship of the Richmond church Sunday, six coming on confession.

Oakland, Plymouth. — Plymouth Church had the pleasure of welcoming 66 persons into fellowship on Easter Sunday, twenty-seven uniting on confession.

Oakland, Pilgrim. — Seven persons were received into membership last Sunday, three on confession. Mr. and Mrs. Youtz are planning for a visit in the East this summer.

Palermo. — The Easter services at Palermo were largely attended. One member was received by letter. Fifteen children were baptized. A Cradle Roll with twenty names was organized in the Sunday school.

Alameda, First. — Twenty-three persons entered into church membership Easter Sunday, seventeen on confession. One was formerly a saloon-keeper; another was once the leading lady with Nat Goodwin.

Pacific Grove, Mayflower. — Ten new members were received into the Church on Easter Sunday, nine of them coming on Confession of Faith. Most of these were from the Sunday School and the Christian Endeavor Societies. There were six baptisms. The order has been placed for the new pipe organ, the contract calling for its installation by the 7th of June.

Pittsburg. — The present pastorate was one year old the 15th of April. According to an efficiency chart, prepared by Dr. Rathbone, this Church is away up on accessions by confession, having received five times as many as the average Congregational Church in Northern California. We are very far behind, however, in benevolences — and are quite ashamed of ourselves for it! Out of six persons who united with the Church recently three showed up the following Sunday, in Sunday-school, and are in charge of classes. A Junior Choir of 32 sang at Easter.

Suisun. — Easter Sunday was a most blessed day with the Suisun church. House packed both morning and evening, and unusual interest manifest. At the morning service seven united with the church, two by letter and five on confession. There were two infant baptisms and three believers' baptisms. In the evening the Sunday School gave an exceptionally fine Easter exercise. Easter Sunday was also a special missionary day throughout, and the offerings were generous and cheerful. All in all, it was called the best Easter day the church had experienced. The Wednes-

day evening meetings, with prayer and Bible study, continue to increase in numbers and interest, and God is honoring the enthusiastic study of his Word, in which all take part.

Olivet Church, Oakland. — On Thursday evening, April 13, members of the Sunday School of Olivet Church gave a delightful two-act comedy entitled "Mr. Bob". It was most cleverly and artistically presented, and was also a financial success, \$50 having been cleared, toward the payments on the piano, for which purpose the entertainment was given. Mr. A. T. Cooper, Superintendent of the Sunday school, took the part of the English butler; Miss Dorothy Shane was Patty, the maid. "Mr. Bob" was played by Miss Kathleen Lansdell; her niece by Miss Florence Oliphant; her nephew by Mr. Charles James, and "Mr. Brown" by Mr. John Alltucker. Three young girls with ukuleles played and sang between acts while other young girls sold candy among the audience. The affair was under the direction of Mrs. W. A. Bressler.

Oakland, Calvary. — Fifty persons were welcomed to membership Easter Sunday, twenty-nine uniting on confession. Among those coming by letter were five Presbyterians, four Methodists, three Baptists, two Episcopalians, two Lutherans, one "Christian", one German Evangelical, and One German Protestant. This is fine testimony of the breadth of appeal which is made by Calvary Church and of its service to the community. Calvary Church finds splendid leadership in its pastor, Roy H. Campbell, and we are a busy people. The month of May is "Extension Month" and Mr. Campbell will speak on The four Sunday evenings on "Some Questions about the Religion of a Sensible American." Topics: "Where does he get it?" "How does he gear it up with that of others?" "What are its symbols?" "How does he use it?" On each Sunday evening solos and anthems will be rendered by the male quartet of the church.

Oakland, Fruitvale. — Two very interesting services were held in April. On the 16th, Flower Sunday was observed with appropriate selections by the choir and a sermon by the pastor, Rev. Charles F. Clarke, on "Consider the Lilies". Various adaptations of plant organs to diverse circumstances and the provisions for cross fertilization and dispersion of seed were shown as God's care for the lily and the inference drawn that God who so elaborately cared for the lily had more richly provided for our welfare. The church was profusely decorated, and after the service great basket of flowers were sent to the hospitals and to the shut-ins. On Easter Sunday there were large congregations and the choir rendered special music. Twenty-six United with the church, sixteen on confession of faith; these were from the Sunday-school, with one exception. Those uniting by letter were mostly from a body of workers who have been attending for some time. Others are expected in the near future.

Pasadena, First. — The past few weeks have been full of blessing for First Church. Pastor and people have united in special evangelistic efforts, and as a result, 26 were received on confirmation of their faith last Sunday morning at the Easter service. Most of them were children or young people from the Bible school, but not all, and it was a most impressive scene as gray haired men and little children —

— 13 in all — knelt in turn to receive the rite of baptism. Five were received by letter, making a total of 31 additions. Rarely are so many children seen in a church service as crowded the galleries and the front seats, showing their deep interest in the occasion, while the tiny ones, marching in with their white lilies for the brief preliminary service added to the beauty of the flower-bedecked place. . . . On the Sunday preceding Decision Day the thought of personal consecration was especially emphasized by the announcement that one of the church's own young people, Miss Bertha H. Allen, had been adopted by the W. B. M. P. for work in the Union Kindergarten Training School at Foochow, China, and that she is expected to enter upon her duties this coming fall. Miss Allen was born in Pasadena, "grown" in First Church, graduated from Pomona College in 1914 and from Los Angeles State Normal in December 1915. Following the announcement, Miss Allen was called to the platform and spoke a few earnest words, then in a memorable service the church responded heartily to the pastor's suggestion that she be adopted by the church as their foreign representative, and all stood bowed while a hymn of consecration was sung. Along with this interest in the deeper things of life, the church has been at the same time considering an important step regarding enlarging its building. Plans have been presented for adding to both sides of the present edifice, leaving the auditorium untouched but greatly enlarging the accommodations for the Sunday school and for the dining room. As the improvements must be made with brick, it will be necessary to cover the entire outside with concrete, resulting in a much more attractive exterior. The cost is estimated at about \$12,000, about two-thirds of which is already in sight. At a recent business meeting the church voted unanimously to proceed with the plans, and it is expected that the work will be accomplished during the summer months.

THE REV. G. A. CHARNOCK RESIGNS THE PASTORATE OF PLYMOUTH CHURCH, SAN FRANCISCO.

The Rev. G. A. Charnock presented his resignation as pastor of Plymouth Church, San Francisco, at a meeting held on Thursday evening of last week, and it was regretfully accepted by the church to take effect the last of this month. Mr. Charnock has done an excellent work in this church which was until recently known as Sunset Congregational Church. He went there about twenty months ago and after some months brought the Church Extension Society of San Francisco to see that here was a field to which the helping hand should be extended, and as a result there is a very attractive little chapel and gymnasium on a fine corner with ample room for a large church edifice as the needs develop. Mr. Charnock has brought into church membership several heads of families and leaves the field with a fine nucleus around which for a successor to build. We look for results to follow similar to those at Ocean View, to which church Mr. Charnock went several years ago when it was in a very precarious condition. But he toiled on, in the midst of difficulties, with a brave heart, and laid foundations on which a most excellent work is being carried on today by Mr. Floyd, his successor in the pastorate.

Now that Mr. Charnock has brought the work in the Sunset district to the point where he concluded that some one else could carry it on better than he could, and has

given it up so that this may be accomplished, it is to be hoped that some other field hereabout will open up to him. In the six years he has been in San Francisco he has been one of the most valuable men in our fellowship — always ready to do his part and usually doing more than his part, being willing to shoulder burdens when others of us were not willing.

At the church meeting and dinner last Thursday evening we were pleased to listen to the words of tribute spoken concerning Mrs. Charnock as well as concerning Mr. Charnock and of the son and daughter — all great workers for the churches with which their lot has been cast.

In order that the son may continue his studies in the University of California and the daughter finish the high school course in preparation for the University Mr. Charnock has rented a house in Berkeley and will move there this week. He will be open for pulpit supply work during the summer months and we commend him to the churches.

THE REV. HERBERT A. JUMP RESIGNS AT REDLANDS.

The decision of the Rev. A. Herbert A. Jump to remove from California and return to the East, brings a sense of great loss to the Congregational Church of Redlands. Mr. Jump has a twofold reason for making this change: first, because of the rapidly failing health of Mrs. Jump's mother, and second, he goes in response to the call of personal business interests. For two and a half years our church has enjoyed the ministry of this very able man. He has made a deep impression upon the city, as may be seen in the following splendid series of resolutions passed by the Merchants' Association, and the Chamber of Commerce:

"Whereas, The Rev. Herbert A. Jump, pastor of the Congregational church of this city, is planning to leave for new fields; and,

"Whereas, Mr. Jump has been one of the most active and helpful ministers the city has ever had; and

"Whereas, The business men of this community wish to express to him their humble appreciation of his efforts.

"Therefore be it resolved, That the Merchants and Manufacturers' association and the Redlands Chamber of Commerce extend to him the heart-felt appreciation of the members of these two organizations and of the community at large for the valuable services he has rendered us during his stay among us; and

"Be it further resolved, That we wish him unlimited success in whatever community is fortunate enough to secure him."

The members of the Congregational Church, knowing full well his great value, made a strong and earnest effort to have Mr. Jump continue as pastor. They, therefore, granted to him four months' leave of absence in order that he might attend to the duties calling for his presence in New England.

On Sunday, April 16th, at the morning service, Mr. Jump read the following letter to a large congregation, and with sad hearts, his hearers were compelled to realize that his decision must be considered final:

Dear Friends and Brethren:

At a called meeting of the church board on March 23 I asked for a leave of absence to permit of my return East for the summer. At that time I informed the board that personal considerations would probably make it impossible

for me to return, and that I wished this leave of absence to be granted me with the expectation that my resignation would be in the hands of the church before the leave of absence expired. I assured the board that nothing which they had done or that the church or any of its members had done prompted this move on my part. It simply came as a necessity, in view of the condition of health of my relatives back East and personal matters there which required my continued attention.

At this and later meetings the board voted me four months' absence to begin May 15, and authorized the treasurer to pay me salary to cover half of this period.

During the weeks since these events many of you have been urging upon me a reconsideration of my intention to remain away permanently. You have told me of a widespread regret in the church and community at the news of my going. And last evening I received the following communication with a request that I read it, and then inform the congregation whether its contents would at all modify my decision in case the offer were formally tendered by the directors and church:

"To the Church Board, Congregational Church, Redlands:

"We, the undersigned, in order to make it an object for Rev. Herbert A. Jump to remain in charge of the Congregational church of Redlands, do hereby offer to pay annually the amounts set opposite our respective names during, say two years, in order to increase his present salary from \$2000 to \$3000. It must be distinctly understood that this offer holds good only if Rev. Mr. Jump can be retained; and the money is to be used only for the increase above mentioned, and cannot be merged with any other of the church funds."

The offer of the thousand dollars increase of salary is made over the signatures of twenty members of the congregation.

In reply to these overtures, let me say that I am deeply touched by them all. I have thoroughly enjoyed my two years with you. I should be sorry if you had not, in some measure, enjoyed your two years with me. Redlands—the place, the people, the church—will always linger in memory as a beautiful privilege. That most of you have graciously overlooked and forgiven whatever mistakes I may have made, and now, in appreciation of what I have done, and in approval of what I have tried to do, are urging my return in the autumn binds you to me in permanent bonds of affection. I cannot say, like Paul, that none of these things move me. They do move me, genuinely and with a tender emotion.

But I am compelled to add; they do not move me sufficiently to change the decision which I announced to the board. The personal reasons to which I alluded then are still valid and imperative, and they must prevail. Accordingly I ask that no further steps be taken in any effort to over-ride my convictions of duty. And I trust that you will proceed immediately, as though I were not on the ground, to make plans for the church's future.

I thank most cordially every subscriber who put dollars back of his appreciative words, and in equal measure every friend who put a loving heart back of his complimentary expressions. An outflow of loyalty as substantial as this and so completely unlooked for is seldom the portion of a pastor. It but adds one more item to that long list of happy experiences by which my twenty-nine months' stay in Redlands has been brightened.

With all good wishes to the members of the church per-

sonally, and with many prayers that the church may be guided of the Father through all its days, I am,

Very sincerely your friend in Christ.

HERBERT A. JUMP.

Palm Sunday, April 16, 1916.

Already Mr. Jump has engagements to preach in leading pulpits of the Eastern States which will occupy almost every Sunday of the summer months. He and his family are planning to leave Redlands about May 15. In their departure Mrs. Jump, also, will leave a large circle of friends who deplore the necessity which takes from their midst one whom they have learned to love for her charming personality and delightful social gifts.

K. G. R.

Redlands, April 19, 1916.

MR. ORR RESIGNS AT MYRTLE STREET CHURCH, OAKLAND.

Rev. J. B. Orr resigns after a pastorate of three years and eight months.

His last Sunday was Easter and the two services were rich in flowers, music, spiritual enjoyment and attendance.

During his pastorate, the church received into membership, 123 persons. A marked feature was the number of husbands and wives with their children who united. These new members at once identified themselves with the activities of the Church: The president of the Board of Trustees, the Treasurer of the Church, four of the five Trustees, one of the five Deacons, all the Deaconesses, all the officers of the Sunday School, all but one of the teachers, and the president of the Missionary Society. The President of the C. E. Society is a new worker but not yet a member; the President of the Ladies' Aid Society is not a member but her son and daughter joined in this period.

When the Trustees announced last year a lack of funds, Mr. Orr quietly raised \$400 in weekly pledges from families in the parish who were not contributing. He was untiring and unselfish in his work, ministering impartially to his members and to any and all who were in need of his services in this very large and needy parish. He has shown himself an exemplary Christian, a good preacher and pastor and will be sadly missed not only by the church, but by the great community he knew, loved and served. Mr. Orr enters the work in the Boulevard Church the first of May.

The Church as a body as well as many in the parish who are not members deeply regret his going from us, but all are glad that he is to remain in Oakland. Our best wishes and Christian love follow him to his new field.

F. J. BARBEE, Deacon.

RESOLUTIONS ON THE DEPARTURE OF REV. E. A. KING FROM SEATTLE TO SAN JOSE.

At the meeting of the Congregational ministers of Seattle on Monday of last week the following was adopted and farewell addresses were made by the Revs. H. F. Burgess, C. A. Shank and C. H. Curtis:

"Rev. E. A. King having accepted a call to the pastorate of the Congregational Church in San Jose, California, the Seattle Association of Congregational Ministers desires to place on record an expression of its appreciation of his labors among us.

"As a pastor, as a trustee, and officer of the State Conference he has proven his worth and value in the work of the Kingdom of the Lord Jesus Christ.

"A man of large gifts, of decided executive ability, loyal

to his calling, diligent in labors, versatile in methods, co-operating in every good work, he has been most generous in the giving of himself to the services of all the churches.

"Realizing our own loss in his going we congratulate the Church to which he goes as pastor and also its neighboring Churches, among whom his labors are to be carried on, and we commend him heartily to the fellowship of the brethren of Northern California."

WASHINGTON NOTES.

The Dr. Millford Lyon's Evangelistic campaign closed last Sunday night. The audiences during the day were about 20,000, and the closing service was one deeply impressive. The meeting resulted in quickening the church members, in reaching every element in the city, more or less, and 3660 came forward signifying their purpose to enter on the Christian life or renew their consecration. The campaign cost over \$11,000, and the offering to the Evangelist and party was \$5,250. I am sure that the ministers as a whole, and the best element in the churches consider it worth while.

The preaching of Dr. Lyon, from the beginning to the end was of a high order, and the sermons were published extensively in the daily papers, and editorially commended. Dr. Lyon is real sane in his theology with no special fads. Great good has been done and a large number are expected to unite with the churches on Easter Sunday.

Plymouth Church of Colfax received 16 into membership on a recent Sunday, 14 on confession of faith, and 10 of these young men from the Sunday school. This church and all its auxiliaries are in splendid working condition under the leadership of Rev. J. H. Bainton.

We regret to lose Rev. E. A. King from the state and congratulate California for their good fortune in having him as an acquisition to their ministerial strength. His genial presence and inspiring words were always acceptable in this part of the state, and his influence has been state-wide during the years he has been with us. We still appreciate our privilege in supplying California with their best ministers, and yet acknowledge a weakness in our system that we cannot keep them. A failure on the part of the churches to appreciate the men within the state, and give them a fair show, but seek men from afar as pastors, continues to be an unfortunate practice in our midst. It is a subject worthy of serious consideration.

The Eastern Washington and Northern Idaho Association, is to meet with Plymouth Church, next week. The general theme is the "New Preparedness."

Spokane, Wash., April 21, 1916.

OREGON LETTER.

By George H. Himes.

Again a wide circle of dear friends, in addition to her own family, has been called upon to mourn the passing of a saintly woman—a woman who exhibited in her daily life the Christian virtues to an unusual degree—in the person of Mrs. Ann Griffith Jones, beloved wife of Rev. Richard M. Jones, one of the best known among the Congregational ministers in Oregon. She was the daughter of William and Martha Griffiths, Bagillt, North Wales, born in October, 1852, and married to Mr. Jones, also a native of Wales, on January 3, 1871. She was brought up in the Congregation-

al Sunday School and Church, and was a devoted Christian worker all her life, sharing with almost infinite tact and faithfulness the pastoral cares of her husband for more than forty-five years. For the last twelve years Mrs. Jones was a deaconess in the First Congregational Church of this city. In 1888 Mr. and Mrs. Jones came to Oregon from Gomer, Ohio, where he served a Congregational Church of nearly five hundred members for seven years. Since the home of the family has been in Oregon, a period of twenty-eight years, Mr. Jones has served the churches at Oswego, Beaver Creek, Tualatin, Scappoose, Rainier, and Condon. Mrs. Jones was the mother of nine children, seven of whom survive her, together with her husband and nine grand children. The names of the children are as follows: Arthur O. Jones, assistant cashier of the First National Bank of Portland; Mrs. John M. Thomas, Milwaukee, Wisconsin; Gwilym G. Jones, assistant manager of the Henry Failing estate, Portland; Mrs. L. H. Hamilton, Portland; Cadwalader Jones, Tacoma; Richard M. Jones, Jr. and Howell Jones, Portland. Mrs. Jones died on April 9th, and her funeral took place on the 11th, from the First Congregational Church, the services being conducted by Rev. Luther R. Dyott assisted by Rev. John J. Staub and Rev. John R. Griffiths.

Rev. E. S. Bollinger, the late pastor of Highland Church, has been engaged since his resignation last month in holding services with the church at Sheridan, with encouraging results. He will continue to serve this church for the month of May, and then with his family will go to Douglas, Alaska, early in June, to take up very important Christian work in a locality where there are great possibilities for effective service. Mr. Bollinger is a man of vigorous health level-headed and enthusiastic in any thing he undertakes, positive and strong in Christian character, and possesses many of the essential qualities necessary to leadership in the new field to which he has been called. In addition, in the person of his wife he has a strong and sympathetic helpmeet as well as an assistant, in his pastoral work.

This has been an ideal Easter Day in this city, and all the churches have been thronged with attendants. In addition to special exercises and concerts appropriate to the day, in both Sunday School and church, the First Congregational Church had an addition of twenty-two to its membership, fifteen on confession of faith and seven by letter—among the latter Rev. A. J. Sullens, the new Superintendent of the Congregational Home Missionary work of the State, and his wife. And the climax of the morning service was the solemn as well as interesting ceremony of dedicating eleven little children to the service of their Master by their parents in the rite of infant baptism.

Portland, April 23, 1916.

For The Children.

THE KNIGHT OF THE COASTING-HILL.

"I wish I'd lived in the time when there were knights," said Eric, as mother finished reading the children a story of the olden time when knights in armour rode about do-

ing brave deeds and even little boys were trained to be knights when they grew up.

"I wish I could have been a knight," repeated Eric, going to the window and looking out at the snow-covered scene.

"You can be a knight now," answered his mother, going to look out the window at his side. "A knight, you know, is one who does brave deeds, who helps those who are smaller and weaker than himself, who defends the right. I see the need of a knight just now!" She looked at the hill in front of the house, which was covered with merry coasters.

"What do you mean?" asked Eric, curiously.

"I see those girls and those little boys with their sleds off by themselves because those big boys have pushed them out of the way so they can have the hill. They're being so rude and rough that the girls and the little fellows are afraid to try to coast. It's a shame!" Mrs. Curtis looked indignantly at a little group of small boys and girls huddled off to one side of the coasting-hill.

"All right," exclaimed Eric, resolutely. "I'll go out and try to be a knight! It isn't fair for those big boys to have the whole of the coasting—just because they're bigger and stronger than the others."

He hurried into his heavy coat and warm cap and drew on his mittens, seized his sled, and ran out to the hill.

He was welcomed gladly by the boys.

"Ho, Eric! Come on, the coasting's fine!" they shouted, as they skimmed down the hill past him.

Instead of following their example, however, and flying down over the frozen hill, to their surprise he went up to the little group of girls and small boys.

"Why don't you go down, too?" he asked pleasantly.

"Oh, those big boys are so mean! They push us and they won't make room for us," answered the girls, indignantly.

"They won't hurt you. I'll see that they don't. You go ahead." Eric helped one of the little boys drag his sled to the top of the hill. Several of the bigger boys, running up, pushed against the little fellow. He drew back, frightened.

"I say, fellows," cried Eric, hotly, "it isn't fair! It isn't right to push the little fellows and the girls out of the way. They've as much right on this hill as we have. We ought take care of them and be kind to them, because they're not as big and strong as we are."

The boys gazed at him in amazement, their sleds upraised.

"Sure," responded Bob Wilson, the biggest of all the boys. "We didn't mean to push them out of the way. Of course they've as much right here as we have. Let the girls and the little kids have their fun too!"

When Bob Wilson took a stand for anything there were always sure to be plenty of followers. It ended in the big boys helping the little ones to the top of the hill, starting them off so they could have a good coast, helping the girls and seeing that no one pushed or hurt any of the smaller, weaker ones. It was a happy afternoon for all—the big boys, the girls, and the little boys. When Eric came in to supper, his cheeks red, his eyes bright, and as hungry as a hunter, his mother looked up, smiling.

"I think the knight has done a very good afternoon's work," she said. "I hope you'll always remember that you can be just such a knight every day of your life."

"I'll try, mother," answered Eric. "I want to be a brave knight even if I didn't live in the days when they wore armor and rode fiery steeds. Besides, it's such fun—being a knight!"—Anne Guilbert Mahon, in *Zion's Herald*.

COURAGE.

Let us be brave!

Bold, not foolhardy; bravely self-controlled

To strike or hold,

To advance or bide—howe'er the headstrong rave.

—W. J. Linton.

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NEW THOUGHT.

Miss Milly was rather talkative. Her bosom friend called on her and was informed: "No mum, Miss Milly is not in. She has gone to the class."

"Why, what class?" inquired the caller, in surprise.

"Well, mum, you know Miss Milly is getting married soon, so she's taking a course of lessons in domestic silence."

—Tit-Bits.

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